

142
291
302
516
533
534
535
554
613
634



Faces of Seksawa men

/The complete caption for Pl. IV is given on p. 649./

Pl. IV

341
342
343
353
361
414

Plate III. The house.

(1) Group of "houses at a height" at Z'init'. They are joined. Each independent exit represents the existence of a tigemmi, residence of a "conjugal family," takat. Courtyards, loggias, skillful technique of pointing stone with clay, life of terraces; (2) the "loggia," asqqif, supporting columns in wood, tannalt, with a curiously Doric capital, a talzzazt; (3) corbells, issknan, for keeping fruit, vegetables, or seeds; (4) a door, tiflut, with "hole for opening inside," timit or anqfer; (5) the lock-padlock, ajakan, and its key, tasarut. The ensemble of the closing is called lqfel; (6) interior of ground floor at Iguntar. The door of the stable, agrur, opens at the back. By way of the interior stairway, taskila, rather rare, one has access to the rooms of habitation, imegray.

142
291
302
516
533
554
613
634
534
535

Plate IV: Faces of Seksawa men.

(1) The amghar ^COmar u Ali, of the a. Lh'sen, grandson of the caid Lmokhtar; (2) the amghar Ali Chittitlihi, of the a. Musa; (3) the amghar Wakrim u Lh'ajj Hfid', of the Idma; (4) the amghar Lh'sen u Abdesselam, of the a. Mh'and. These first four personages are directly linked with those who occupied the front of the stage at the time of the penetration. They are important ikhs chiefs; (5) the moqaddem u Idder, chief of the foqra of Lalla Aziza; (6) the moqaddem Myyah'i, chief of the igurramen of Ammern, and tambourin player; (7) young men taking part in the ah'wach chorus. Note the positions of the hands, originating from a very complicated dance ritual; (8) the spectators.

Pl. V

142
222
291
292
301
302
415
462
854
859



Seksawa women

/The complete caption for Pl. V is given on p. 652./

142 Plate V: Seksawa women.

222 (1) Young mother carrying her baby. Note (2) the pectoral,
291 tifilit, and the frontal, tawunza, made from small pieces of
292 silver. This jewelry is most often part of the property of the
301 woman, and of her contribution to the household, jihâz; (3)
302 little girl returning from the spring. The top of the cranium is
415 shaved until the little girl is nubile; (4) ah'wach of young girls:
462 finery of tassels of red silk and of foulards hanging down in the
854 back; (5) the gathering of wild or subspontaneous plants, for the
857 nourishment of man or livestock, constitutes an important part
of the activities of the woman.

133 Plate VI: The ground of Agersili.

241 The winding white line at the bottom of the photograph is
312 the present trail, and the mountainous wrinkle toward the top,
487 the one that ends at Awrir Uluggu. Ravines on the right descend
from the counterforts of the Tabgurt and end, on the left, at a
capture, with a waterfall, called Aguni Wanehkir. The two
slopes of the central ravine are notched with terraces. One sees
distinctly, at the limit of the irrigation toward the bottom of the
photograph, the winding dark line of the great left-bank séguia
called Targa n-Tsila or T. Umerdul: after having cleared
Agersili, it cuts across the trail (last winding line on the left) in
order to go to the side of Ad'erd'ur. On the right bank, the two
villages of dry stone, Tawrirt and Agerdayan, are almost con-
fused with the surrounding rocks. The smoothed reliefs at the
bottom of the photograph are those of the Chaif Aqqiunan, which
are joined to those of the Tasila. At Agersili 27 large irrigated
quarters are crowded on a section of ravine of less than two km.

Pl. X

201
634
619
782
746



Hecatomb to Lalla Aziza

(1. L. Berque)

It is the day of the sacrifice of July, tighersiwin yulyuz. Each victim is offered by a taqbilt. The amghar is the sacrificer. The gesture of the hands of those present is that of invocation.

142
201
291
302
782
794



(1. L. Berque)

Invocation to Lalla Aziza

The foqra, after the sacrifice of the victims, make a ddu^{Ca}. In chorus they repeat the invocations of the moqaddem, which call for baraka for the participants.